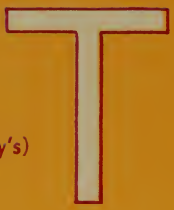

TAU (St. Anthony's)

LATIN (Passion)

BYZANTINE

GREEK

PER CRUCEM GAUDIUM

THERE is no certainty as to the shape of the cross on Calvary. How far up on the perpendicular beam the transverse was nailed is not known. . . . If it was attached at the very top, a T-shaped or Tau cross which had been used in ancient times would have resulted. If the lower limb of the cross was longer than the part above the crossbeam, it would have been what later was called the Latin cross. If the point of intersection came nearer the center of the upright, the result would have been what is known as the Byzantine cross. If the transverse was as wide as the upright was tall, the effect would have been that of an equal-limbed cross, later considered as one form of the Greek cross.

—From *A Treasury of the Cross,* by MADELEINE S. MILLER (Harper 1956), pp. 23-24

the Chaplain

Interpreting— "The General Commission"

- The Commission Through Forty Years *by Samuel McCrea Cavert*
- The Commission Faces the Future *by Marion J. Creeger*
- The Chaplains Memorial Building
- A Tribute to Young Chaplains *by Silas A. Meckel*
- On Being a Chaplains' Chaplain *by Frank F. Smart, Jr.*

JUNE 1957

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the Chaplain

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

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AT YOUR SERVICE

Books

A free sample copy of *The Life of Christ Jesus in Bible Language,* compiled by the wife of a retired naval officer, will be sent to any chaplain upon request to the author, Mrs. Genevieve P. Olson, El Miradero, P.O. Box 131, Bonita, Calif.

American Institutions and Organizations Interested in Asia might be a useful reference book for chapels in the Far East. Lists over 600 programs, with facts about activities, staff, publications, films, overseas affiliations, etc. Soft covers, $7.50; hard covers, $9.50. Published by Conference on Asian Affairs, 341 Lexington Ave., New York 16.

Pamphlets

Overseas chaplains might have use for *People's Capitalism,* a 64-page digest report of recent round-table discussions sponsored jointly by Yale University and the Advertising Council. It attempts to answer the question: What can be done to correct the fantastic and often dangerous misconceptions about the American economic system that exist around the world?

Order from The Advertising Council, 25 West 45th St., New York 36. 25¢.

A Sickness in Society classifies and analyzes the "exploitation of sex on newsstands." Called a "classic" by the Churchmen's Committee for Decent Publications, recently organized under the chairmanship of former Congressman O. K. Armstrong.

Order from Christian Action Council, 1420 Lady St., Columbia, S.C. 15¢ a copy; 10 for $1.00.

Materials

The "Biblegraph" is really cute—a compact scripture-reference aid containing 252 references covering everyday problems, and 36 common problems with 7 answers each, one for every day in the week—all on a six-inch, circular cardboard graph with dial on each side. Three windows in each dial uncover book, chapter, and verse as you turn the pointer from question to question and day to day.

Order from American Tract Society, 513 W. 166th St., New York 32. 25¢.

Films

A series of filmstrips, "The Symbols of the Church," gives "a rapid glance at the history of church architecture as a functional expression of faith, worship, and contemporary social order." Designed to increase appreciation of the various traditions in the Christian arts; also, to facilitate planning when churches remodel or build.

Address Cathedral Films, 140 N. Hollywood Way, Burbank, Calif.

Life has produced its "Great Religions" series in color filmstrips, with six titles (*Hinduism, Buddhism, Confucianism and Taoism, Islam, Judaism,* and *Christianity*). $6.00 each; $30 complete.

Other new color filmstrips from *Life* are *The Air Age,* based on its special issue of June 18, 1956, and the "Epic of Man" series, with its first five titles complete. Same price.

Order from Life Filmstrips, 9 Rockefeller Plaza, New York 20.

The Commission Through Forty Years

Changing Trends in the Relation of Churches to Military Chaplains

By SAMUEL McCREA CAVERT

Executive Secretary in the United States, World Council of Churches

Here is the substance of an address delivered at the 40th Anniversary Dinner of the General Commission on Chaplains and Armed Forces Personnel, April 3, 1957, in Washington, D.C.

As one closely related to the Commission from the beginning, Dr. Cavert gives perspective to the story he relates.

THE English historian Arnold Toynbee, I have heard, was once seated at a dinner party beside a lady who had never even heard of the historian but who wanted to carry on an agreeable conversation. She asked him, "What do you do, Mr. Toynbee?"

When he replied, "I write," she persisted, "What do you write?"

In some embarrassment he said, "Oh, I write history."

To this she rejoined, "But, Mr. Toynbee, don't you think it is better to let bygones be bygones?"

In the case of the 40 years of the history of the General Commission on Chaplains, I am sure it would be a great misfortune if we were to let bygones be merely bygones, for our experience during the four decades has much to teach us today.

During this sweep of history I discern four different eras, each

marked by a clearly discernible trend in the relation of the churches to the chaplains:

1. First there was an era of *indifference* toward the chaplains. This was the period that preceded World War I. At that time the chaplain was almost ignored by the churches. He often got his appointment by political favor with the help of some Congressman. He may even have been a misfit in his congregation and looking for an "out." The number of chaplains was few. They were the forgotten men of the ministry.

In looking into some early records of the Federal Council of the Churches of Christ in America, I came upon this interesting excerpt from the minutes of its first meeting held in Philadelphia in 1908:

> The Council, having learned that the 16 battleships of the Atlantic Fleet during their present voyage have only five chaplains, respectfully urges such provision for the increase of chaplains as shall adequately provide for the spiritual needs of the Navy.

Behind this resolution lay the indefatigable efforts of Chaplain George Livingston Bayard to enlist the active support of the churches in securing a better status for the chaplains in the Navy. In 1914, on his initiative, a delegation organized by the Federal Council of Churches, together with representatives of the Roman Catholic Church, appeared before a hearing of a Congressional committee and pointed out that the total number of chaplains in the Navy was only 24—the number fixed by a law of 1842, when the personnel of the Navy was only one-fifth as large. In keeping with the recommendations made by the churchmen at the hearing, legislation was adopted authorizing the appointment of chaplains on approximately the present scale. The era of indifference toward the chaplain had come to an end.

2. The second era was one of *real concern* for the chaplains. The event that most clearly indicates the new era was the appointment of the General Commission on Army and Navy Chaplains by the Federal Council of Churches in March 1917. This marked the beginning of a period when chaplains were no longer the forgotten men of the Church.

When the United States entered World War I and young men began to pour into the armed forces from every community in the country, the churches wanted to follow them. In this situation they discovered the chaplain. Denominational committees on the chaplaincy were soon appointed, and most of them co-operated in the General Commission.

The General Commission had

Three participants study the program at the 40th Anniversary Dinner of the General Commission on Chaplains and Armed Forces Personnel, April 3, 1957, at the Sheraton-Carlton Hotel, Washington, D.C. *Left to right:* Dr. Eugene C. Blake, president of the National Council of Churches; General Charles I. Carpenter, Chief of Chaplains, U.S. Air Force; and Dr. Fred S. Buschmeyer, retiring chairman of the General Commission.

three main concerns: (*a*) that there should be enough chaplains for the task; (*b*) that they should be men of unquestioned character and spiritual gifts, and (*c*) that they should have an organization and status in the armed forces commensurate with their great responsibility.

The overseas organization was cared for temporarily by an emergency action of General Pershing in appointing Bishop Charles H. Brent, of blessed memory, as chief chaplain. When, however, the war was over, the struggle for a permanent organization had still to be carried on. It ended in the establishing of a permanent office of Chief of Chaplains and in giving the chaplains a position of appropriate dignity and effectiveness.

3. The third era might be called one of *criticism* of the chaplaincy. This set in as part of the general disillusionment over World War I. The utopian ideals that had flowered so lushly during the wartime effort suffered general disappointment. A mood

of pacifism, or semipacifism, was widespread—even in governments, as shown by the excitement over the Kellogg-Briand Pact for the outlawry of war. In this atmosphere many voices in the churches said that Christian ministers ought not to be involved in what was called "the war system." I recall that at the Atlanta meeting of the Federal Council of Churches in 1924 a pastor of national eminence even said that chaplains for the Army were as incongruous as "chaplains for barrooms" would be!

All this left the General Commission on Chaplains in a very enfeebled condition. Its staff was reduced for a time to one faithful woman, Mrs. Virginia Boswell, in a one-room office. It was she more than anyone else who at that time maintained the continuity of the Commission's work and made possible the record of unbroken service in which we now rejoice.

In the period of the early 30's this critical trend came to a head in a proposal, officially adopted by certain denominational conventions, that the churches should disavow the military chaplaincy and seek to establish a civilian chaplaincy for men in the armed forces. The public utterances of a few chaplains at that time had, I fear, been open to the criticism that they hardly distinguished between Christianity and Americanism and conceived the chaplain's work primarily in terms of promoting the morale of fighting men.

When overtures came to the Federal Council of Churches at its meeting in 1936 asking it to take the initiative in establishing a civilian chaplaincy, a special committee was appointed to study the matter. The wise and judicious report made two years later took the ground that the way for the churches to deal with the problem of the chaplaincy was not to separate themselves from their involvement in our national defense but to strengthen their spiritual ties with the chaplains and to work for a greater spiritual vitality in the chaplaincy.

4. Since the beginning of World War II we have been in a fourth era—one of *stable support* of the chaplains by the churches. Doubtless there is still plenty of room for improvement, but in general it can safely be said that the churches now see the chaplains as the pastors who follow their youth with a spiritual ministry during the crucial period of their national service.

The revolutionary change that has taken place in the life of American youth during recent years is at last coming to be understood. We now realize that there are about 3,000,000 men and women in our armed forces—all away from the home environ-

Photo by Earle H. MacLeod, Chicago, Ill.

At an earlier annual meeting of the General Commission (April 24, 1946) Dwight D. Eisenhower, then Chief of Staff of the U.S. Army, shared his thoughts with the Rt. Rev. Henry K. Sherrill, then Chairman of the General Commission. The scene was the Federal Room of the Hotel Statler, Washington, D.C.

ment, many of them in foreign lands in various parts of the world. They are about a million more than the number of students in all our colleges and universities. Our churches dare not be casual about the kind of responsibility this situation presents; and they now see clearly that, for meeting it, they depend upon the chaplains.

So we are right in paying our grateful tribute to the General Commission on Chaplains for what it has done during the past 40 years and in praying for God's blessing upon it in the years ahead.

THE BOTTLENECK IS MEN

There is a common fallacy, says Dr. [Raymond] Fosdick, that money can create ideas, and that a great deal of money can create better ideas. Nothing could be wider of the mark. The bottleneck is always men—imaginative men with fertile ideas related to the future. . . . Without them, the money of a foundation will purchase nothing but motion and futility.

—From an address by H. Rowan Gaither, Jr., president of the Ford Foundation

The Commission Faces the Future

By MARION J. CREEGER

Executive Secretary of the General Commission on Chaplains and Armed Forces Personnel

This account of the immediate past and forecast of the future is drawn from a biennial report, given at the 40th anniversary of the Commission, by its Executive Secretary, who is seen above at his desk in the Chaplains Memorial building.

THE Commission has always faced the future. One of the most interesting aspects of its history is the way in which it has maintained flexibility of organization and program in response to emerging needs.

Changes of Structure

The Commission started out as a local Washington committee to give encouragement and support to those who were trying single-handedly, and against great opposition, to improve the status and

professional effectiveness of a mere handful of chaplains in the Army and Navy.

With the entry of the United States into World War I in 1917, the committee became the Committee on Army and Navy Chaplains, made up of responsible representatives of its member denominations.

With the establishment of the chaplaincy in Veterans Administration hospitals, the scope of the Committee's function and service was expanded; and in 1947 its name was changed to the General Commission on Chaplains in order to correspond with its enlarged responsibilities.

With the outbreak of the Korean War, the old wartime concern of the church expressed in the organization and program of the Service Men's Christian League came to the fore again. At length this concern found expression within the framework of the General Commission in the launching in 1951 of a new program service under the name "United Fellowship of Protestants."

When it finally became clear that our nation would be maintaining a permanent military establishment of such size as would call for a steady flow of young men in vast numbers into the armed forces for a period of two to four years of military service, it also became clear that once again the churches would need to update the structure and program of their co-operative agency responsible for their ministry in this new and far-flung American community in the armed forces. So it was that in October 1955, after many meetings over a period of several months, the present constitution and bylaws were adopted and the old Commission was incorporated under its present name, "The General Commission on Chaplains and Armed Forces Personnel." Both the name and the structure set forth in the constitution and bylaws clearly indicate the Commission's continuing flexibility and describe its latest adjustment of organization and program in response to changing need.

A Broader Base

In an effort to broaden the base for the services with which the churches are seeking to support the ministry of their chaplains, two widely representative and highly competent advisory boards have been established during the last two years:

One is the very distinguished Editorial Advisory Council for our professional magazine THE CHAPLAIN.

The other is an equally distinguished program Advisory Board for our Department of Ministry to Armed Forces Personnel. This board has been drawn from the top professional personnel of our member denominations in the

field of youth and young-adult work. It met for the second time for a two-day work session here in Washington last January and mapped out the discussion-group materials that will be offered to chaplains and service-personnel fellowship groups through THE LINK in 1958.

Both these advisory boards have been of great help to the staff, and in my opinion have greatly strengthened the service we have been offering in your name.

Within the last year we have taken the first steps, in conferences and in a Commission session, to examine with complete frankness with the offices of the Chiefs of Chaplains new and emerging religious needs faced by chaplains in the armed forces, for which together we should begin to develop supporting program services. To facilitate an exchange of information and to effect closer co-ordination between the offices of the Chiefs and the General Commission at the point of program needs and of plans, we now have a continuing joint committee for that purpose.

Joint Service Project in the Far East

In the perspective of this biennium, mention should be made of the development and activation, in co-operation with the Division of Foreign Missions of the National Council of Churches, of a small but, I believe, truly significant program of Christian Hospitality Centers in strategic places in the Far East where our young men in the armed services may find a Christian recreation alternative when they are off base and on free time.

Property and Administration

It is a matter of proper pride, it seems to me, that the Commission continues to make it possible to maintain its beautiful memorial building in an excellent state of repair. By so doing, the member churches make it a memorial worthy of those of their chaplains it memorializes. Something of the measure of the responsibility felt and assumed during the biennium by the churches for their memorial may be seen when I remind you of the following: the entire surface of the exterior was sandblasted and repainted with two coats of proper paint at a cost of $2,150; the structural problem arising out of rotting joists under the floor of what was the patio was solved by repairing and reenforcing the joists and putting a roof over the area, which gave us new space for a combination library-conference room at a cost of $3,181; and, finally, the interior of the building was completely redecorated at a cost of $2,462.

Staff

Since early last fall, staff members have been carrying extra work loads. This has been due to

Dr. Creeger is seen talking to three distinguished guests at the 40th Anniversary Dinner of the General Commission on Chaplains and Armed Forces Personnel, April 3, 1957, at the Sheraton-Carlton Hotel, Washington, D.C. *Left to right:* Col. Mary Louise Milligan, USA, Director, Women's Army Corps; Col. Phyllis D. S. Gray, USAF, Director, Women in the Air Force; Cdr. Eleanor J. Soners, USN, Deputy of the Assistant Chief of Naval Personnel for Women; and Dr. Creeger.

the fact that we have been short three members ever since Mr. Dana left us. Mrs. Lacy has been doubling up and carrying the major share of editing THE LINK in addition to her own full-time job of editing THE CHAPLAIN. We are glad that now we can see some relief ahead.

Dr. Lawrence Fitzgerald, who for the past eleven years has been director of youth publications for the American Baptist Publication Society, comes to us in June to take Mr. Dana's place. I think we are very fortunate to have Dr. Fitzgerald assume the directorship of the Department of Ministry to Armed Forces Personnel, especially at this particular juncture in the development of program. All of us on the staff welcome him most cordially and look forward with joy and thanksgiving to his coming.

A Look Ahead

As we turn our thoughts toward the next biennium, it becomes evident that there is still much unfinished business to which the Commission will need to give its attention. Clearly, this is not the time to discuss in detail the matters that will require the careful and imaginative attention of this body. Let me merely mention some of them with the hope that they may indicate something of the direction in which it seems

to me our thinking and planning should move:

1) the development of a more adequate and a better co-ordinated program of retreats and seminars for chaplains;

2) the development, also, of a more adequate and better co-ordinated program of field visitation of chaplains;

3) the implementation, under the leadership of Dr. Fitzgerald, of the survey of program needs and resources that has already been authorized;

4) a further improvement of our two periodicals, and an expansion of our literature program in the light of the needs revealed by the survey;

5) the further co-operative development and promotion of preinduction materials for the use of local churches and chaplains in training centers;

6) the establishment and building of a reference library of all books, pamphlets, reports, and related materials having to do with the chaplaincy programs of the armed forces and the Veterans Administration.

Brethren, at the end of the four years that it has been my privilege to work with you on the task committed to this Commission by its member churches, I can honestly say to you that I find the task more exciting and more challenging than ever. During the first three of these years we spent a lot of time and energy clarifying our objectives, our organization, our relationships, and our procedures. Now, I feel that we are at the place where we can move forward together with clearer understanding and greater effectiveness to discharge the primary responsibility that is ours.

And again I must say that I am increasingly impressed by the fact that you men, through your own denominational agencies and through this co-operative agency, are giving leadership and supervision to *a pioneering phase of the church's total ministry,* the significance of which for the American church for the next 50 years will be unsurpassed by any other.

For this reason, we must give ourselves steadily, persistently, and creatively to discovering and relating the best insight and resources of all our churches to the strategic ministry of our clergymen in the armed forces.

We're sorry, chaplain, that this issue will not reach you till July—and that the April issue was late. This delay is the result of an extra-heavy staff load due to a long search for a new Director of the Department of Ministry to Armed Forces Personnel.

Now, with the coming of Dr. Lawrence Fitzgerald, we expect to be back on schedule by fall.

—The Editors

Venture into the Unknown

PLANS FOR GEOPHYSICAL YEAR 1957-58

SEISMOGRAPHS, telescopes, aeroplanes, ships, rockets and submarines are only part of the equipment to be used by the 5,000 scientists of 55 nations who will co-operate during the "Geophysical Year" starting on July 1, 1957, and ending on December 31, 1958, in prying into the last remaining secrets of the earth, ocean, and space. A chain of observation posts will be set up along three lines of longitude—at 10° E, 140° E and 70/80° W. And if there have been no miscalculations, "a new star" will appear in the sky—the earth's artificial satellite.

German Contribution

This large-scale research campaign will include German scientists. With the permission of the Norwegian Government, a German expedition will survey parts of the Antarctic, thereby carrying on the work of the German South Pole explorers Drygalski, Filchner, and Alfred Ritscher. Furthermore, German observation posts are to be erected near Tsumeb, Southwest Africa, and near Sodankylä, Finland, for studying the ionosphere with the help of electromagnetic waves. The German research ships *Gauss* and *Anton Dohrn* will cruise in the waters off Greenland. German institutes will participate in observing solar eruptions and the polar lights from such vantage points as the island of Norderney and the hilltops of the Feldberg and the Wasserkuppe.

Observatories at the South Pole

A research fleet of 81 ships from 20 nations will examine the seven seas. Special attention is to be given to ocean currents at great depths, since these play an important role not only in deep-sea fishing but also in forecasting weather trends, particularly storm warnings. It is also hoped that by the exact measurement of tides some explanation can be found for the puzzling fact that the

Reprinted from The Bulletin, *Jan. 31, 1957 (a weekly survey of German affairs issued by the Press and Information Office of the German Federal Government, Bonn, Germany)*

water level of the ocean rises 35 centimeters each spring and winter.

Starting at New Zealand, a chain of international ships will hold open the approach to the Antarctic, where, in the opinion of many scientists, the key to some of the earth's secrets lies concealed. Some 1,200 scientists in expeditions from the United States, the British Commonwealth, the Soviet Union, and several other countries will undertake a thorough survey of the Antarctic Continent, the size of which corresponds to the area of North and South America. These plans include nutritional and physiological studies, observing the effects of the climate on the human nervous system, measuring magnetic fluctuations, mapping the areas free of ice, and investigating the possibilities for developing the resources suspected to exist in this area.

Operation "Moonlit Night"

The study of the "skies above us" will take place primarily with the help of satellites and large and small rockets. Each of these noisy explorers will be equipped with highly sensitive instruments for finding the answers to many open questions of science. All in all, 50 large rockets (able to attain an altitude of 135 kilometers) and more than 100 small rockets (with a maximum altitude of 80 kilometers) are to be launched. The American Deacon-type rocket will be taken up 25 kilometers by a balloon before being shot off.

Whether the first artificial satellite will really start on its path around the earth is being questioned by the Australian scientist Matyn. He claims that, at a height of 500 kilometers, air resistance is bound to cause the satellite to melt. However, in Baltimore, the birthplace of the future satellite, its construction is progressing, and the Soviet Union has intimated that it proposes to build a satellite five times the weight of the American one.

The scientists of the world are convinced that—with or without a satellite—the Geophysical Year will offer unprecedented opportunities of expanding the realm of knowledge—a goal that can be only to the good of all mankind.

Hungarian Hymn

A church committee working at Union Seminary, N.Y., on a new hymnal recently found a 300-year-old Hungarian hymn with tragic modern overtones.

The last stanza of this "Hymn of the Hungarian Galley Slaves" reads:

Though in chains thou art now grieving,
Though a tortured slave thou die,
Zion, if thou die believing
Heaven's path shall open lie.
Upward gaze and happy be,
God hath not forgotten thee;
Thou his people art, and surely
He will fold his own securely.

A Doorway to Service

FOR SERVICE, the General Commission was created; and service is still its reason for existence. This is a threefold service—to churches, chaplains, and government.

Through the 40 years of its history the Commission has several times modified its structure and services in an effort to keep abreast of changing needs. The latest effort of this sort was made in September 1955, when the Commission adopted a formal constitution and bylaws and incorporated itself under the laws of the District of Columbia. In this constitution the "objects," or services, of the Commission were spelled out as follows:

1. To serve its member denominations, as requested, in such ways as the following:

   a) The development and promotion of common policies and standards affecting the status, the welfare, and the professional effectiveness of their chaplains.

   b) The processing of applications for ecclesiastical endorsement of candidates for appointment to the chaplaincy of the armed forces and the Veterans Administration.

   c) The processing of applications for ecclesiastical approval of candidates for appointment to any of the chaplain trainee programs, or to the Civil Air Patrol.

   d) Certifying to the proper government agency denominational action on applications for "ecclesiastical endorsement" or "ecclesiastical approval."

e) Assisting in interpreting to the churches the nature and the importance of the specialized ministry of the chaplaincy.

2. To aid and support, on behalf of its member denominations, the ministry of the chaplains to the armed forces personnel and their families through fostering the development of such promotional and program materials and methods as will nurture the Christian life.

3. To serve as an agency through which its member denominations may work jointly and co-operatively to meet the religious needs of the military establishment of the United States, including:

a) The provision for a plan by which the churches may best use their ministers to meet the religious needs of both the civilian and the military communities.

b) The development of plans for cultivating and strengthening the fellowship of the church between the civilian and the military communities.

c) The fostering of a co-operative program of Christian education for the military community.

d) The provision of a plan for the procurement and distribution of adequate Christian literature.

e) The provision for effective ways of speaking with a united Protestant voice in governmental and military circles on matters affecting the moral and religious welfare of members of the armed forces and their dependents.

4. To aid and support member denominations in their efforts to encourage their local churches to:

a) Prepare those young people facing military service so that they may be ready morally and spiritually for such service.

b) Maintain close fellowship and a continuing, personal, religious ministry to their members and constituents while they are in the armed forces.

c) Develop definite plans for aiding their members and constituents to re-establish themselves in church and community life upon their return from military service.

5. To co-operate with denominational and interdenominational efforts to provide a more adequate religious ministry to military personnel and their dependents in civilian communities adjacent to military establishments.

6. To function, in close co-operation with the National Council of the Churches of Christ in the U.S.A., as a liaison agency between member denominations of the General Commission and the federal government in matters affecting the moral and spiritual welfare of the men and women in the armed forces and in Veterans Administration hospitals.

By SILAS A. MECKEL

Director of Air Force Chaplains' Training
Lackland Air Force Base, Texas

A Tribute TO YOUNG CHAPLAINS

The May 1957 issue of the USAF Chaplain Newsletter *carried the following tribute paid to young chaplains by Chaplain Meckel at the USAF Staff Chaplains Conference in February.*

IN ANY appraisal of the future of the Air Force chaplaincy nothing is more important than an understanding and appreciation of the young clergymen who are currently joining our ranks. About a third of all the chaplains in the Air Force today have entered by way of the Chaplain Course at Lackland Air Force Base, Texas. This course is one of a complex of schools comprising the Officer Basic Military Schools, USAF.

Having been associated with the Chaplain Course since December 1954, I have a personal acquaintance with every chaplain who has been a student in the course since that time. The staff of the school have attempted to do much more than to "teach" in the classroom. We get to know the students personally. In personal conferences they share with us the motives that underlie their entrance into the chaplaincy as well as their hopes and aspirations for a "good vocation" in the Air Force. Conversing with these young men is an enlightening experience. Sometimes it becomes a "spiritual adventure."

When they walk in the door they may look like "boys." When they leave, you realize they are the sound heart of tomorrow's Air Force.

What do we discover in them?

We discover a high professional competence. If we have suspected that the churches are not giving the Air Force outstanding young clergymen, that doubt soon vanishes. They are men of superior native gifts, and they have had excellent training. To a large extent, they are men with disciplined minds and bodies.

Almost to a person, they are men with high ideals and lofty hopes and aspirations. Coming into the chaplaincy is no "lark" for them. They have prayed for guidance before coming to this decision. We see them when they appear in their first formation in full uniform. That moment is charged with deep emotion for all of us.

We are perpetually amazed at the "learning potential" of these

young men. They comprehend and assimilate quickly. Learning their "lessons" is the least of the process. They are learning to live together—Protestant, Catholic, Jew. Many of them never associated with clergymen of other faiths until they came here. At the school they not only sit in the classroom together; they live together, two to a room, assigned in alphabetical sequence. There is no deviation from that procedure.

It takes a little time for them to adjust. For a few days they are "insular." It is natural for them to "keep their guard up." But soon assimilation takes place. A unit is born. A team begins training together. Now they are really learning to be workers together in a spiritual cause.

The speed with which the transformation takes place is an indictment of longstanding prejudices and discriminations in our religious life. In the two and a quarter years that I have been here, not one student has complained of discrimination or consequent loneliness and discouragement. This, too, is a high compliment to these young products of today's churches.

These young men still have stars in their eyes. They believe the world can be changed! They believe the Air Force can be improved because they have confidence in the power of God to transform the lives of people in the Air Force. Moreover, they are confident that they will have a vital part in achieving that transformation.

In youth, self-confidence is seldom arrogance! It is a strange blend of hope and aspiration and enthusiasm. Perhaps that's the best thing young ministers bring into the service with them. Through the ages this has been youth's noble contribution to progress. The stars in their eyes are important—more important than the stars on the shoulders of Air Force Generals! They are more important than any other stars in the universe! To the Kingdom of God, these are the stars that make the difference between spiritual vigor and moral decadence. They must not go out.

How well these young chaplains develop in the Air Force will depend largely on the quality of leadership displayed by the staff chaplains with whom they serve during their formative years. The wing chaplain can release the growth potential of these young men, or he can thwart and inhibit it. The young chaplain "knows," but often he doesn't "know how." His knowledge has to become operative. He will make a lot of mistakes. He will need a lot of good counsel. Often the wing chaplain could more easily do the job himself than find the time and patience and tact to help his young colleague to do it correctly. If he does it that way,

Official U.S. Coast Guard Photo

The Jack Staff on the bow of the U.S. Coast Guard icebreaker *Northwind* points to the site of a new International Geophysical Year scientific station at Cape Hallett, in the vicinity of Cape Adare, Antarctica. (See photo on page 41.)

The *Northwind* returned to her home port at Seattle, Washington, in April. In July she is scheduled to leave Seattle again to assist a Navy Task Force Group on the annual summer resupply mission to Alaskan Arctic bases.

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the young man will remain immature no matter how his years of service increase.

To develop leadership in his subordinates is the first concern of the good leader. Unless he does so, his contribution as a leader will prove abortive and the potential leadership in his subordinates will atrophy. The requirements of the Air Force demand that our young men be given every possible inducement to develop their latent powers. Wholesome regard for human personality marks anything short of this as unethical.

The young chaplain is taught that he owes his Command, and the Air Force as a whole, his loyalty and devotion. . . .

The Air Force also owes the church which begot, educated, and ordained the young clergyman, and then endorsed him to the chaplaincy, the assurance that this offering of life will be held in sacred stewardship and used in consonance with the purpose for which it was given.

The Navy's First Nisei Chaplain

PETER OTA, the Navy's first Nisei chaplain, recently reported for duty at the U.S. Naval Training Center, Bainbridge, Maryland. He is seen above with his parents, Rev. and Mrs. Tosuke Ota, as they meet with Chaplain Francis L. Garrett, head of the Training Branch of the Chaplains Division, Department of the Navy.

Chaplain Ota comes from the Presbytery of Utah, in which his father is a civilian clergyman. He attended Westminster College in Salt Lake City, and it was during his sophomore year that he decided to enter the ministry.

Upon completion of his college work, Chaplain Ota went to Union Theological Seminary in New York for his seminary work. He had given no serious thought to the chaplaincy until his middle year at Union. He says that about this time he began to feel a responsibility to serve his nation like any other American. Out of this concern came his decision to apply for a chaplain's commission.

A recent interview with Chaplain Ota reveals that his experience in the Navy has come up to his expectations. He finds the counseling opportunities a most fruitful field for his ministry.

The Navy's first Nisei chaplain hopes some day to go to Japan for duty. He believes that such duty would make him a useful instrument in resolving some of the difficulties that arise among our personnel who are serving in the Far East.

By FRANK F. SMART, JR.

Staff Chaplain
Military Sea Transportation Service, Atlantic

On Being a CHAPLAINS' CHAPLAIN

MOST Navy chaplains I have known agree that the happiest and most rewarding years of their ministry in the service are those during which they are in direct pastoral contact with officers and men. Junior chaplains often express a lack of enthusiasm for the prospect of future assignments as supervisory chaplains even though such billets are embellished with impressive titles.

To put the matter baldly, as devoted clergymen with a high sense of calling, they feel they are meant to minister to people rather than to shuffle papers. And, as young men, they are inwardly impatient with the archconservatism attributed, either justly or unjustly, to the graybeard who is their senior chaplain.

Despite a growing crop of "hair turned to silver," I confess to a certain amount of sympathy with this point of view; and yet, having been a supervisory chaplain almost continuously since 1946, I believe there are areas of real opportunity for personal service open to the senior chaplain despite his exposure to what has been described as "our paperwork blizzard."

There is, for example, this matter of "To whom does the chaplain tell his troubles?" With all deference to chaplains' wives, whose patience, wisdom, sympathy, and sheer endurance cannot be complimented too highly, not all chaplains are fortunate enough to have wives, and even those who are thus blessed are not always able to take them along in their travels. And there are even some matters in which a wife can be of less help than an experienced and understanding senior chaplain. It is in this area of counsel, guidance, and encouragement of chaplains that I have found one of the principal rewards of the supervisory chaplain's billet.

What, specifically, are some of the ways in which one can serve effectively as "the chaplains' chaplain"?

First of all, there is frequently the unique opportunity to have an important part in guiding and developing the new chaplain who comes to the Command direct from his initial indoctrination. His grasp of the fundamentals of Navy customs, traditions, and usage is hardly profound. Yet his desire to learn will perhaps never

be more genuine, nor his enthusiasm for the task greater. His first supervisory chaplain may very well set the standard for the newcomer's concept of this ministry.

If the supervisory chaplain has successfully retained his identity as a clergyman, and is able to be at once a religious leader and a commissioned officer of the Navy in the traditional sense, then the new chaplain will be given a worthy example to follow in his own career.

If, on the other hand, the minister has became overshadowed by the officer, then the newcomer may wonder what the end product of this calling is meant to be.

It would be difficult to overemphasize the importance of this responsibility of senior chaplains in the Navy with respect to their influence on new members of the Corps. And with this responsibility goes opportunity to guide and direct those who are willing to learn. One might call this the unique teaching function of a "chaplains' chaplain."

A *second* rewarding characteristic of supervisory assignments frequently comes from the personal and spiritual needs of chaplains themselves. A senior chaplain who can and does enter sympathetically into the lives and ministries of his junior chaplains provides them with someone to whom they can turn in their own need.

For example, chaplains on sea duty have been confronted with such difficulties as serious and extended illness at home, the birth of an RH factor baby, inner wrestlings over the decision to apply for Regular Navy, and many other genuine problems. This is by no means unusual whenever several chaplains are assigned to a Command. Deprived of the friendly concern and counsel of fellow clergy or of their bishop, these men turn to their senior chaplain in a hundred ways that give him a chance to assist and serve them.

Of course every experienced senior chaplain is well aware of this. However, this is written, not for him, but for those who will some day be taking his place.

Still another reward of this ministry comes from being in an official position to increase the effectiveness of each chaplain in the Command. There are many ways in which this can be accomplished. These include regular visits by the supervisory chaplain to unit commanding officers, demonstrating thereby the interest of higher headquarters in the religious program of the local Command; utilizing the opportunity to make constructive suggestions afforded by regular formal administrative inspections; insuring that unit chaplains have the supplies, equipment, and facilities they need to do their work insofar as the senior chaplain can directly influence these matters;

standing solidly behind junior chaplains whenever one is convinced that they need and are entitled to support.

Certainly an experienced supervisory chaplain will proceed with caution in some of these matters; but the important thing is that he proceed, that he take action to support his chaplains and not let them feel that beyond the limits of a local Command there is no hope for intelligent, courageous leadership from their Staff Corps superior.

Yes, there are rewards when this aspect of the supervisor's task is taken seriously. They are every bit as worth while as some of the others I have mentioned.

To be sure, these satisfactions are by no means the only ones to be found in the supervisory chaplain's work. Some men enjoy staff work for its own sake; others find stimulation in developing special projects like the Navy's Character Education program, and so on. However, the area of service I have attempted to emphasize here is one that perhaps does not occur to the young chaplain looking into the future and seeing himself seated behind a Large Stationary Desk.

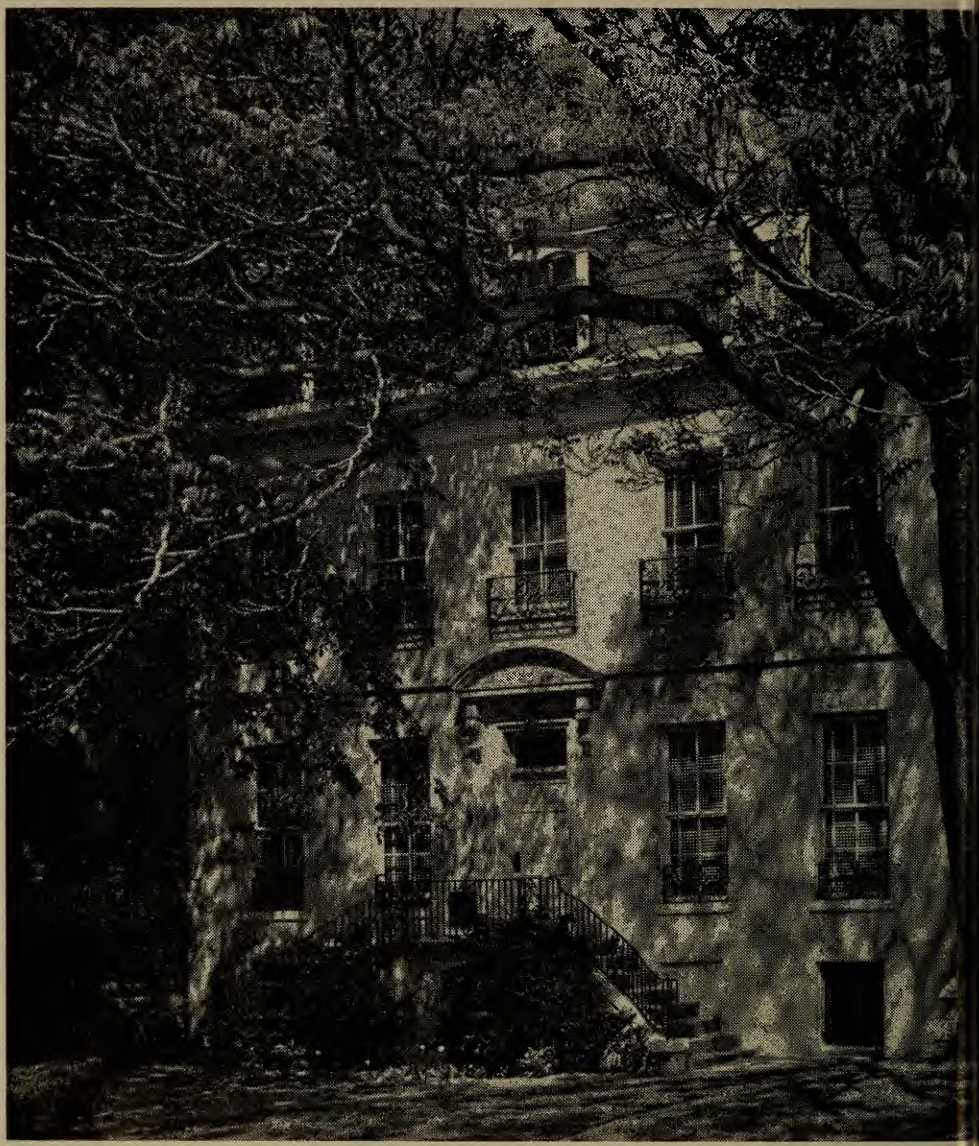
He surely will find that added years of experience, when joined to a mature faith, are fruitful in new ways of which he may not be presently aware.

RSV Apocrypha Is Timely

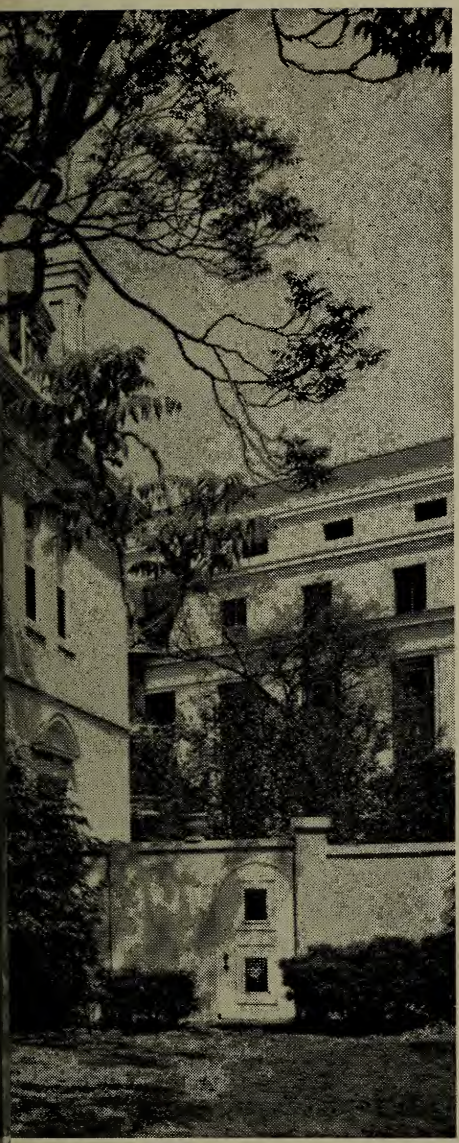
A GENERATION that has witnessed the discovery of the Dead Sea Scrolls will probably agree that modern historical interest is putting the books of the Apocrypha in their true place as significant documents of a most important era in Christian history." This statement from Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, hails the timely publication, on Sept. 30, of a Revised Standard Version of the Apocrypha.

The Apocrypha comprises the 14 books of the Old Testament appearing in the Latin Vulgate Bible which were not in the Hebrew Bible and which are now excluded from the Authorized Version. With the exception of one, these books appear in the Septuagint, a Greek version of the Old Testament.

The basic Greek text from which the present translation was made is the Rahlifs edition of the Septuagint. The translators also used the codices Vaticanus and Alexandrinus; the Greek version of Theodotion; the Old Latin version; several Oriental versions (namely, the Syriac, Ethiopic, Arabic, Armenian, and Georgian); and portions of the Apocrypha preserved in Greek papyri from Egypt.



The Chaplains Memori



Building

THE original brick of this house and garden wall has been covered with stucco; hence it does not present the appearance of its real age. Although it has not been possible to identify the exact date of its construction, there is a story indicating that a house, built by a "British gentleman," constituting a part of the present one, stood at this location at the time of the War of 1812. During at least three periods in its life, the house is known to have "served with distinction" in the formal social life of the Capital City.

The dwelling had, in the early days, a name rather than an address. Just as Belmont House was known as "Daingerfield," and "Duddington Manor" was the name of the Daniel Carroll house, this dwelling on Maryland Avenue, NE, was known as "Parking-

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A tour of historic homes on Capitol Hill includes this Chaplains Memorial Building in Washington, D.C. This description of the building, which now houses the General Commission, was prepared last spring for the benefit of visitors taking such a tour.

The building seen in the background at the right is the new Senate Office Building, now in process of construction.

As you enter the building, the living room is to the right of the entrance hall. It opens onto a lovely walled garden.

ton." Insurance papers are in existence proving that fire insurance was taken out on Parkington and its furnishings 115 years ago. At that date, Parkington was owned and occupied by John Clement Fitzpatrick, an influential man who was described by Charles Dickens, after his visit here in 1842, as "the handsomest man in Washington." Mr. Fitzpatrick came to occupy Parkington because of having to give over his home at New Jersey Avenue and B Street, along with other homesites in that area, for the purpose of adding the ground to the park around the Capitol.

In later years another Capitol Hill resident came into the ownership of this house for a similar reason. This owner was the Honorable Rufus Lathrop Baker Clarke, formerly of Connecticut, judge of the Appellate Court of the District of Columbia for 20 years. His earlier residence near First and B Streets, SE, had to give way to the construction of the first House Office Building. The Clarkes owned Parkington from 1899 to about 1920, after which the Dunkard Sect occupied it for a few years.

Following this period, Senator and Mrs. Hiram Johnson of California purchased the property and lived there for many years, restoring the house to the elegance typical of homes of an earlier era. After Senator Johnson's death and Mrs. Johnson's return to California, it was sold in 1947 to its present occupants.

Now occupied by the General Commission on Chaplains and

Here is one of the two guest rooms for chaplains. These rooms, with connecting bath, are on the third floor of the building. The apartment occupied by the Executive Secretary is also on this floor.

Armed Forces Personnel, the house is for the most part devoted to offices. The Commission publishes two magazines—one a monthly for service personnel, one a bimonthly for chaplains, the purpose being the development of material for the use of chaplains in their work.

The Commission was formed in 1917 at the request of the War Department.

This house was purchased in 1947 as a memorial to chaplains who died in the two World Wars. It was purchased with the aid of some private donors, from funds furnished by the 37 Protestant denominations that make up the co-operative agency known as the General Commission.

It was dedicated November 3, 1948, in a service conducted by Dr. Joseph C. Hazen, then chairman of the General Commission.

Besides office space, the house affords some guest rooms on the third floor as well as a private apartment for the Executive Secretary, the Rev. Dr. Marion J. Creeger, and his wife. It houses chaplains temporarily on business in Washington, and it serves as a hospitality house for meetings or for relaxation for visiting officials.

On the ground floor, the kitchen of the original dwelling still serves as a kitchen. Other rooms, formerly servants' quarters, are now offices.

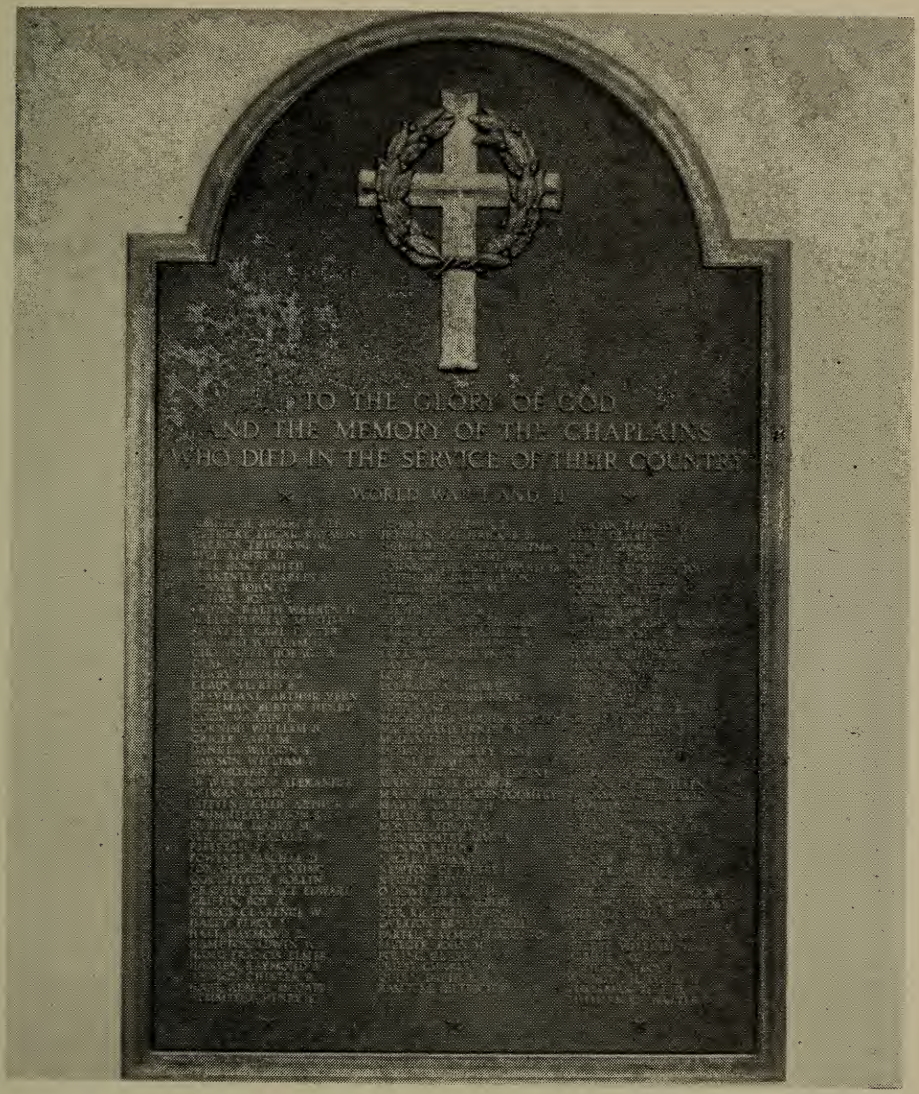
The second floor is entirely given over to offices at the present time, as is the left side of the house on the main floor.

No structural changes have been made in the house by the present owners, except the addition of a second-floor room over the present chapel, the former butler's pantry, and the closing in of a patio on the first floor.

The large drawing room is graced by two handsome white marble mantels. There are an exquisite cornice-frieze and Palladian doorways. The original crys-

When the building was dedicated in 1948, Mr. James V. Forrestal, then Secretary of Defense, unveiled the memorial tablet. He is seen here signing the guest book.

The memorial chapel is the gift of the Presbyterian Church, U.S.A.



tal chandeliers, of much more massive proportions than those seen here now, were stolen at a period when the house was changing owners and have never been recovered.

An object of special interest is the Royal Sèvres urn at the front end of the drawing room. It came to the Chaplains' Commission as a memorial to William Barrow Pugh, first chairman of the Commission, the gift of his widow, in whose family the urn had been

a prized possession for more than a hundred years. Its engraved inscription reveals that it was a gift from the duc de Richelieu to the princesse de Lamballe, lady-in-waiting to Marie Antoinette.

The portraits in the drawing room are of Navy chaplains. Doors from this room exit into a spacious walled garden, still lovely in spite of the loss of two magnificent elm trees, which succumbed in recent years to the Dutch elm disease.

On the left of the hallway are found the former library and dining room. The marble mantelpiece in the library was in the Green Room of the White House at the time of President Lincoln's occupancy there. At the time Senator and Mrs. Johnson were preparing the house for their residency, Mrs. Johnson discovered this marble mantelpiece in the junk heap of their contractor. This room also has lovely cornices and woodwork.

The dining room of old, now Dr. Creeger's office, exhibits fine shell cupboards at each side of the fireplace. The chandelier is particularly rare and of exquisite design.

Back of the dining room, a small patio formerly led to an entrance to the butler's pantry. This has become a roofed-in space for an added study.

At the rear of the drawing room, entered from the hall, is the small chapel, in the space formerly occupied by the butler's pantry. This is an authentic reproduction in every detail of a Colonial chapel, with the exception that the gates to pews have been omitted. The windows are stirred glass; the floors random-width walnut, joined by wooden pegs. This chapel was a gift from the Presbyterian Church, U.S.A. Here the names of chaplains who died in the two World Wars are commemorated on a bronze plaque.

The divided steps leading to the first-floor entrance, with the wrought-iron door beneath, which leads to the ground floor, were an installation during the Johnson's ownership.

The Commission has many tourist visitors who ring the doorbell because they have recognized the house from the shots made of the exterior for the moving picture *A Man Called Peter.*

EVERY living thing is subject to the puzzling and horrible law of having to live at the cost of other life. But no human can take this law as a matter of course. He must constantly repay his debt to life by preserving other life wherever he can.

—Albert Schweitzer

(*From Bernd Jager, "My Two Years with Albert Schweitzer," in* Minutes, *June 1955*)

REVIEWS

Biblical Theology and Christian Education by RANDOLPH CRUMP MILLER. Scribner 1956. 226 pp. $3.50.

In the movement now developing within Christian education to bring the educational philosophy of the Christian church more nearly in line with its convictions, this book by Randolph Crump Miller of Yale Divinity School takes an important step forward.

Readers of this journal are already familiar with other books by Dr. Miller, now known as an important writer in this field. His *Education for Christian Living* is a broad survey of the entire field of Christian education. His *The Clue to Christian Education* began an important inquiry that Christian educators now recognize as a valid and necessary one, an inquiry into the relationship between the content of the Christian faith and the method used to transmit the faith. Dr. Miller believes that this relationship is an organic one. That is, he holds that the theology of the Christian faith itself points both to the nature of the relationship in which the learner stands before God and to the nature of the relationship in which the teacher stands with the learner.

This more recent book, *Biblical Theology and Christian Education,* may be thought of as a sequel to *The Clue.* Dr. Miller believes that not only theology but the Bible itself, the source of Christian theology, when understood as a record of the mighty acts of God in history, illuminates the relationships of daily living at any age, and thus he believes that the message of the Bible can be taught in terms of relationships. This is an exceedingly important insight, and one that may make it possible to move forward in Christian education in significant ways.

This thought is not original with Dr. Miller, nor does he claim to be its originator. Others have been aware of the possibility and even the necessity that the biblical message be incorporated not only in the content of the church's teaching but also in its methods. The Seabury Series now under development in the Protestant Episcopal Church is based upon this conviction. The late Dr. Lewis J. Sherrill in *The Gift of Power* suggests that it is not in isolated stories from the Bible but in its deep abiding "themes" that the Bible most nearly meets man's basic needs.

But although this is not an original thought, this is the first time it has been spelled out for us in this clear and practical way so that curriculum writers and Sunday school teachers can take hold of it with confidence.

The Bible is not a children's book, and large portions of it are not suitable for children or palatable to them. And yet the message of the Bible that God is reaching out to man in redemptive love is relevant to

the child's life, as to the adult's, and must be recognized as essential to the Christian education of the child from the beginning. Children, however, are taught nonverbally through relationships before they can comprehend the meaning of words, and no one grows so old that he does not learn more from the way persons treat him than from what they say to him.

"The Bible is full of descriptions of such relationships," says Dr. Miller, "and although the words used are in terms which adults can understand, children often have difficulty with the adult concepts that are used. Yet the relationships described are universal, and we need to discover the ways in which these relationships may be communicated to a child."

When this is done, the church can have the assurance that it is teaching the Bible to children even when, and often more truly when, it is not narrating a biblical story or expounding a biblical text, but when through its own relationships to the child it draws on one of the great acts of the drama of redemption to interpret situations within the child's own experience.

This is the contribution of Dr. Miller's book. Taking as five great themes of the Bible, or five great acts in the drama of redemption, Creation, Covenant, Christ, Church, and Consummation, he explores the theological significance of each, and the manner in which this meaning can be communicated through relationships in the daily life at each of the age levels through which the child passes.

This is the kind of help we have been needing to bridge the gap between the biblical theologians of today with their fresh insights into the Bible message and the Christian educators who are struggling to discover an educational philosophy in keeping with their faith. It may lead us a step nearer to an adequate curriculum of Christian education in which the heritage of the Christian community is brought to bear upon the experiences of man today, and men and women and children are prepared for God's encounter in their own lives.

—Rachel Henderlite, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

He That Cometh by Sigmund Mowinckel; trans. G. W. Anderson. Abingdon 1956. 528 pp. $6.50.

Few living men have done more to influence the course of biblical studies than the distinguished Norwegian scholar whose most recent major work is here made available to English-speaking readers. As its title hints, this is a study of the development of the concept of the Messiah from its origins in the royal ideology of old Israel to the place that it assumed in the eschatology of Judaism at the time of our Lord. As one would expect of anything from the pen of Mowinckel, it is a profound work supported by a masterly breadth and depth of scholarship, and one worth reading through again and again. And, for all that it by no means offers light reading, the argument is presented with remarkable clarity.

To summarize the argument in a few words will not be easy. The read-

er must study it for himself. Mowinckel would reserve the term "messianic" for the eschatological figure who developed and loomed so large in the thinking of later Judaism. It should not be used of the idealized figure of the king so often encountered in pre-Exilic prophecies and psalms. The Messiah is an eschatological figure; and eschatology, as Mowinckel defines it, began well after the Exile. The roots of the Messiah idea, however, go back to the royal ideology of the pre-Exilic period, especially as that was reaffirmed in the cult. Israel built her kingship on a pattern adopted from the Canaanites; it was thus a special form of a notion of kingship found all over the ancient East. But Israel did not adopt the Canaanite religion, with the result that cultic rites relating to the kingship were dissociated from their original context and given new meaning. The high point of the cultic year was the autumnal New Year festival, which was also the day of Yahweh's epiphany in the cult, and of his ritual enthronement. In this rite the notion of the Day of Yahweh (which, in Mowinckel's definition, is not eschatological) had its origin. In it, too, the royal ideology received its clearest and most moving expression.

The ideal of kingship contained an element of hope: that the next king, or a coming king, would fulfill it and make it actual. But before this ideal of kingship could develop into the hope of an eschatological Messiah, there had to be a disaster so great that the promise inherent in the cult was divorced from the hope associated with the next festival and made the hope for a great and final Day of Yahweh. In short, the state had to fall. Out of calamity there grew, of course, the hope of restoration. Against the background of this hope the expectation of a Messiah emerged. Second Isaiah, though not himself having a true eschatology, prepared the way for the development of one in that he cut hope from history and stressed its transcendental aspects. The Suffering Servant is not a messianic figure. It was as hope was linked to a dualistic world view that eschatology emerged. Through the later post-Exilic period two incompatible messianic notions ran side by side in Judaism, often overlapping one another but never harmonized: the notion of a political, national, this-worldly Messiah; and the notion of a transcendent and otherworldly deliverer, the Son of Man. The final two chapters, which deal with these concepts, are splendid, and point up clearly the daring newness of the use to which Christ put them.

This is a *very* important work. If to summarize its argument in a few words is difficult, to criticize it in brief compass is also difficult. Let it be said at once that its merits far, far outweigh any questionable points it may contain.

The reviewer would, of course, agree that the Messiah concept developed out of the royal cult. But is it sufficiently explained why, of all the nations that had a similar royal ideology, Israel and Israel alone developed anything remotely resembling an eschatology? To be sure, Mowinckel credits this to the unique nature of Israel's faith, her belief in a God who acted purposively in history (pp. 151 ff.). But more stress should have been laid on this; for here, it seems to the reviewer in common with

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many others, lies the true origin of eschatology. It was as this feature in Israel's faith was given shape by the cult and by bitter reality that the Messiah idea began to grow; without it no such development would have occurred.

The reviewer would question, too, if Mowinckel's definition of eschatology is not too narrow (p. 125): ". . . a doctrine or a complex of ideas about 'the last things,' which is more or less organically coherent and developed." Because of this definition, Mowinckel refuses to speak of eschatology in the pre-Exilic, to say nothing of the preprophetic, period. Granted that one must not loosely call the future confidence of early Israel "eschatology," is this definition wholly satisfactory? How coherent and developed do ideas have to be before they can be called eschatology? Can there not be an incoherent and undeveloped eschatology? And if pre-Exilic Israel envisioned an earthly terminus (Day of Yahweh, coming of the ideal king) beyond which she saw no need to look, does this not represent the last things, at least as she conceived them?

One might question, too, if "messianic" is a term to be reserved to the post-Exilic period. It is interesting, in any event, that Mowinckel reaches this conclusion in part by relegating almost all (Isa. 7:10-14; 9:1-6 are the only sure exceptions) the passages commonly called messianic to that period. Having ruled that all messianic passages in the strict sense are post-Exilic, it is easy to prove that the idea itself is. But should the evidence, questions of genuineness aside, be treated so drastically?

Finally, the reviewer cannot agree at all with Mowinckel's treatment of the Suffering Servant. True, this is a subject upon which no one can be dogmatic. But to divorce the Servant entirely from Israel, as the author does, is achieved only by deleting the word "Israel" in 49:3, and by assuming that the prophecy of II Isaiah has been extensively worked over, interpolated, and reinterpreted by later hands. Is it, in any event, accurate to say (p. 188) that it is "now almost universally accepted" that the Servant Songs come from the circle of the prophet's disciples? The reviewer can only say that he knows of no such consensus.

It would be wrong, however, to extend criticism further. This is a most important book and one that adds yet further to the stature of its distinguished author. It is good indeed to have it in English. Every serious student of the Bible will want to own it and study through it.

—John Bright, *Professor of Old Testament, Union Theological Seminary, Richmond, Va.*

A Simple Guide to Prayer by John Underwood Stephens. Abingdon 1957. 124 pp. $2.00.

Men on Their Knees by Kenneth Oxner Eaton. Abingdon 1956. 96 pp. $1.75.

A Simple Guide to Prayer is aptly titled. It treats in a practical and helpful way such questions as: Who can pray? What do we do when we pray? What shall we say in prayer? When shall we pray? How shall we pray? The answers outline easily. For example, answers to the last-named question are divided as follows: by faith, honestly, intelligently, persist-

ently, humbly, and in the name of Jesus.

The book's value for the chaplain is found in the organization of its answers to the questions people ask about prayer. This would also be a useful book to place in the hands of the layman who is seeking to enrich his prayer life.

Men on Their Knees deals with seven New Testament prayers and their significance for our day. "So many of our prayers are not so much like thank-you notes as they are like week-end shopping lists. They are not so much like love letters to one we adore as they are like complaints to the management of what we think is a poorly supervised hotel." With insight into the nature of man and the power of prayer to make a difference in life, the author relates these ancient prayers to the contemporary scene. Familiar prayers of Simeon, the Publican, the Pharisee, Paul, Stephen, Jesus, and the early church are treated with delightful freshness.

The reader of *Men on Their Knees* who underlines quotable and illustrative material will be able to draw from his abundance the next time he preaches on prayer.

—Carl W. McGeehon, *Chaplain (Maj.), USAF*

The Integrity of Preaching by John Knox. Abingdon 1957. 95 pp. $1.75.

Books about preaching seldom provide us with a new homiletic approach that revolutionizes our preaching. Their value, rather, is to give us a standard by which to measure ourselves and our sermons, to call us back to first principles in regard to our preaching ministry, to renew our insights and reaffirm our convictions about the spoken word which are not so much forgotten as neglected.

The Integrity of Preaching does just that, and well. The author sets his theme in the opening paragraph: "The preacher's message must be derived, not from current events or current literature or current trends, . . . not from the philosophers, the statesmen, or the poets, not even in the last resort from the preacher's own experience or reflection, but from Scripture."

Preaching is also worship: "The sermon is an offering to God—or rather it is the preacher offering himself to God—and the preparation is a disciplined act of devotion."

There is much food for thought in the chapter "Preaching Is Personal." "How good we are as preachers depends—not altogether but (make no mistake!) primarily—on how good we are as men. . . . I mean how honest we are, how straightforward and sincere, how free from pride, sham, pretentiousness, self-complacency, or preoccupation with our own problems. I mean how penitent we are, with what passion or desire we are seeking God."

—Carl W. McGeehon, *Chaplain (Maj.), USAF*

Entrusted with the Gospel by David A. MacLennan. Westminster 1956. 128 pp. $2.00.

This book is worth the price for its illustrations alone. On almost every page there is a fresh and borrowable anecdote.

The five chapters constitute the 1955 Warrack Lectures on Preaching delivered by the senior pastor of Brick Presbyterian Church, Rochester, N.Y.,

who was formerly professor of preaching and pastoral care at Yale Divinity School.

Beginning with the minister's call and the mood of preaching, Dr. MacLennan spends most of his time discussing the people to whom the message is directed, their needs, their feelings of guilt, anxiety, and loneliness.

In an interesting and readable fashion the author says what many have said before, but what must be said anew to every generation of preachers who would make an ancient gospel relevant to their time.

Ministers who have not read a book on preaching recently (and every preacher should read one every year or two) will find this little volume stimulating.

—Ben L. Rose, *Professor of Homiletics, Union Theological Seminary, Richmond, Va.*

Children of Calamity by John C. Caldwell. John Day 1957. 191 pp. $3.50.

The writer, a son of missionaries in China, first became interested in orphaned children while covering the prisoner exchange in Korea. Since then he has visited children's homes in 16 countries on three continents. This book is in large part a well-written story of these visits.

Chaplains frequently receive requests for information concerning good places for our military personnel to exercise Christian charity in a monetary form. More often the chaplains themselves have wished they knew more about a good organization of interdenominational flavor which they could recommend. The story of the Rev. Dr. J. Cavitt Clark, Presbyterian minister, who has given the last two decades of his life for children's and orphans' relief around the world with the Christian Children's Fund, Inc., of Richmond, Va., and selected human-interest stories of orphans and orphanages in this book may be just the thing many of us chaplains have been looking for in our ministry that crosses so many denominational lines.

Problems of relief and rehabilitation, figures on soldier-fostered illegitimacy, high lights and low lights of human experience, all find their way into this interesting story through which the tender ray of hope and concern can be felt in a "background" of despair and destitution. A worth-while purchase from the Chaplain's Fund for loan to our parishioners.

—Herman J. Kregel, *Chaplain (Lt. Col.), USA*

NOTES

by Elizabeth P. Lam

Joy in Believing by Henry Sloane Coffin; ed. Walter Russell Bowie. Scribner 1956. 243 pp. $2.95.

Few books of devotional and inspirational reading speak so directly to the heart as this beautiful collection of passages and prayers from the unpublished sermons and addresses of Dr. Henry Sloane Coffin. They embrace the breadth of human experience and touch its depths, bringing to the reader the faith and courage of a great Christian preacher, educator, and churchman. Dr. Bowie has brought together selections that are related topically to one another

and has concluded each section with three or four appropriate prayers. It is a book to own and to cherish.

"Harper's Annotated Bible Series." Harper 1956. Nos. 13 and 14 ***The Gospel of John*** and ***The Epistles of John;*** No. 15 ***The Epistle to the Hebrews.*** King James Version with Introduction and Critical Notes by Frederick C. Grant. 95¢ ea.

Dr. F. C. Grant brilliantly compresses in the Introduction to each book the results of historical and literary scholarship. In the footnotes on each page of the text he gives specific historical and geographical information to illuminate the meaning of words or passages. These inexpensive and handy editions will be invaluable aids to ministers and serious students of the Bible.

Believing in God by DANIEL JENKINS. Westminster 1956. 94 pp. $1.00.

Life, Death and Destiny by ROGER L. SHINN. Westminster 1957. 95 pp. $1.00.

These two small books are part of "The Layman's Theological Library," a series of 12 books being published by the Presbyterian Church, U.S.A., primarily for laymen. Both books focus upon the rational questions and doubts of persons seeking to understand the chief tenets of Christian belief.

Professor Jenkins of the Federated Theological Faculty of the University of Chicago asks such questions as the following: Can we prove God exists? Why turn to the Bible? Is the Christian God an illusion? Why should there be continuing evil? The answers are given cogently and directly.

Professor Shinn's contribution seems to the reviewer to be blurred by the choppiness of his style and the conventional manner of presentation. The ideas he is seeking to preserve frequently seem artificially concealed by his colloquialisms and illustrations. The thread connecting the whole is the transforming power of God in history and the ultimate Christian meaning of man's life and destiny.

"World Christian Books." Association 1957. About 96 pp. ea. $1.25 ea.

Indicative of the changing religious climate of our day is this series of "World Christian Books" edited by British Bishop Stephen Neill and published primarily for laymen of the "younger churches." Its ecumenical character is evident from the denominational and national diversity of those contributing to the series. As Bishop Neill states in his Introduction, "All churches are faced by the same problems. In all countries the same questions are being asked. The series is specially planned for those who are called to preach and teach, in the hope that materials in these books may help them to carry out their task more effectively."

Here are the four most recent additions to this series:

Giovanni Miegge, professor of the New Testament at the Waldensian Theological Seminary, Rome, writes a readable and informative book entitled ***Religious Liberty.*** The theoretical discussion of the relation of liberty of conscience to political freedom is well done, and the facts about actual conditions in specific countries —Christian, Communist-dominated,

and non-Christian—are a real contribution.

The Cross Is Heaven, consisting of the life and writings of the modern Indian Christian, Sadhu Sundar Singh, will be of interest to both Occidental and Oriental readers. The story of his life and its influence, both in his own country and in the West, deserves retelling. From these writings shines a quality of devotion that in this day is very rare.

A Letter of Wise Counsel, by the vice-principal of Chichester Theological College, England, is an exegetical treatment of I Peter which will be more familiar to European than to American readers. It is a running commentary, verse by verse, on the epistle, tending on the whole to be didactic in treatment.

Bishop Neill himself has written the fourth book, ***Who Is Jesus Christ?*** It focuses primarily on the biblical material about Jesus and the theological questions asked by the early pagan converts to Christianity, concluding with the questions about Christianity asked today by persons of non-Christian religions.

"Reflection Books." Association 1957. About 128 pp. ea. 50¢ ea.

In March of this year the Association Press launched a new series of attractive paper-bound books for the use of church groups, leadership training classes, private devotions, and individual reading. From the distinction of Christian scholarship and leadership of those who have written the first six of the series, it would seem that these pocket-size books will make available at a nominal price the best in contemporary Christian writing.

Particularly noteworthy in the series to date is James Hastings Nichols' ***A Short Primer for Protestants,*** an abridgement of his full-length Haddam House publication. Even in its concise form it preserves originality and depth in its treatment of the distinctive principles of Protestantism. In an unusually fresh and convincing way it shows the relationship of the historical roots of Protestant thought to the psychological needs and experiences of men today.

Professor Nichols, of the University of Chicago Federated Theological Faculties, manages to do justice both to the unifying convictions and to the diverse traditions of Protestants. Those who are unfamiliar with their religious heritage will find in the book the great ideas that have given Protestantism its vitality and capacity for growth.

Stanley Stuber's ***Basic Christian Writings*** may be considered a companion volume to that of James Nichols. Here the men who have molded Protestant thought and life speak for themselves: the giants of the Reformation period—Erasmus, Luther, Calvin; the torchbearers in a later age—Roger Williams, George Fox, and John Wesley; and, finally, three Americans—Emerson, Phillips Brooks, and Walter Rauschenbusch. Not without significance is the inclusion of three pre-Reformation Christians on whom Protestants have constantly drawn—Augustine, St. Francis, and the author of the *Theologica Germanica.* Chosen with great care, these selections deserve reading and reflection.

Those who are acquainted with the anthology ***Christ in Poetry,*** compiled by Thomas Curtis Clark, will wel-

come the shorter version of the same book, *The Life of Christ in Poetry,* compiled by his widow. The 145 poems are organized to depict the life of the earthly Christ, his resurrection, and his continuing presence. Here is vivid, and quotable, testimony to the power of Christ in the lives of men.

In ***What Christianity Says About Sex, Love and Marriage,*** Roland H. Bainton, distinguished historian of Yale Divinity School, has contributed an interesting and little-known history of views held by Christians from the early church to the present. These are given in their historical context so that the interrelationship between the views of Christians and the mores of a given period and society are made clearly evident.

The scholarship and historical insight of Professor Bainton make this a "first class" treatment of the subject. It can be used by young-adult groups, parents, and young people. The bibliography will also be useful to such groups.

Religious Living, by Georgia Harkness, has stood the test of time as few contemporary books on this subject have. She writes to catch the attention of young people who are floundering or groping for some meaning to their lives. With simplicity and directness she describes what difference religion makes in one's life; the obstacles to religious experience; then the steps one can take to lay hold on the resources of religion; and, finally, practical suggestions for growth.

This is a reprint of the book by the same title published originally in the Hazen Foundation series.

Words to Change Lives brings together a digest of 58 sermons preached in various parts of the United States. Since each one is considered by the minister his "most important" sermon, the book is a good index of what leading American Protestant ministers consider the most vital message for our day.

Approximately one third of the sermons are related to the caption "When the Bottom Drops Out," another third to the question "How Life Acquires Meaning," and the last group to the practical outreach of the church.

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Books Received

Tools for Bible Study, ed. Balmer H. Kelly and Donald G. Miller. John Knox 1956. 159 pp. $2.00. (Compilation of articles from *Interpretation* on Concordances, New Testament Lexicons, Bible Dictionaries and Encyclopedias, Archaeology, etc. Paper.)

St. Paul's Journeys in the Greek Orient by Henri Metzger. Philosophical 1955. 75 pp. $2.75.

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Addresses of publishers whose books are reviewed above

Abingdon Press, 810 Broadway, Nashville 2, Tenn.

Association Press, 291 Broadway, New York 7, N.Y.

Harper & Bros., 49 E. 33rd St., New York 16, N.Y.

John Day Co., 62 W. 45th St., New York, N.Y.

John Knox Press, Box 1176, Richmond 9, Va.

Philosophical Library, 15 E. 40th St., New York 16, N.Y.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

NEWS ROUNDUP

CHAPLAINS

The Synod of the Evangelical Church in Germany (EKID) voted overwhelmingly in favor of an agreement signed by government and church leaders for an **EKID chaplaincy in the West Germany Army.** Synod officials said the majority favoring the agreement was surprisingly large (115 for, 19 against, 5 abstentions) in view of the fact that the Soviet Zone government had cautioned East German Synod members against endorsing it.

Bishop Otto Dibelius of Berlin hailed the pact as a *magna charta* for the independence of Protestant pastoral care among soldiers.

This treaty will make something possible which in the history of the chaplaincy has never been possible before, according to Dr. Dibelius. "This is that the chaplain may protect and support the conscientious de-

Official Coast Guard Photo

Locks like a tuxedoed welcoming committee, but it's not. Irate adults and sleepy chicks at a rookery on Cape Hallett, estimated at housing 150,000 Adelie penguins, are aroused by the intrusion of the U.S. Coast Guard icebreaker *Northwind* (right) and the Navy cargo ship *Arneb*. Six thousand of these penguins had to be moved from a four-acre plot to make room for a new scientific station. Scientists, Seabee construction men, and crew members from the ships pitched in to transfer the adult penguins with nets and the chicks in boxes to another section of the Cape.

Located in the vicinity of Cape Adare, Antarctic, Cape Hallett was one of five stations established by Task Force 43, U.S. Naval Support Force for Operation Deep Freeze II phase of the U.S. National Committee for International Geophysical Year Scientific Programs, 1956-57.

cision of a soldier against a military commander who, under the present treaty, will have no chance to remove the chaplain."

Information from the Retreat House chaplains at Berchtesgaden, Germany, gives the total attendance at the USAREUR Religious Retreat House Program, as of 30 April, 1957, as 24,846. At that time, 180 retreats had been held, with an average attendance of 138.

The Protestant chaplain at the Retreat House is **Alfred P. Lam;** the Catholic, **Victor F. Broering.**

Floyd S. Smith, formerly staff chaplain for SAC's Second Air Force, received the Commendation Ribbon at Barksdale AFB, La., before departing recently for an assignment in England. He is now staff chaplain for the Third Air Force over there.

Richard D. Miller has been awarded the Commendation Ribbon for "meritorious service while performing the duties of assistant base chaplain" at Ashiya Air Base, Japan. The 27-year-old chaplain, who has been in Japan since 1954, will return to the States in July.

Chaplains **Constantine E. Zielinski** of the Air Force Academy and **Robert P. Taylor** of the Air University were the U.S. Air Force representatives to the sixth annual conference of the Allied Air Forces Europe Chaplaincy Consultative Committee held in May at Baden-Baden, Germany. This committee is made up of Catholic, Protestant, and Jewish chaplain representatives of the Air Forces of the NATO countries.

Halcott M. Turner, an amateur wrestling champion who graduated in May from Union Seminary, N.Y., has been invited by the government of Japan to visit that country. Mr. Turner is being commissioned an Army chaplain this month.

Chaplain **Edward M. Mize,** Office of the Chief of Chaplains, has been assigned to the U.S. Army War College, Carlisle Barracks, Pa.

The new district chaplain, First Naval District, Boston, is **Roy E. Bishop,** former Atlantic Fleet chaplain, COMSERVLANT.

Joseph P. Mannion, former base chaplain at Camp Pendleton, Calif., is now force chaplain on the staff of the commanding general, Fleet Marine Force, Pearl Harbor.

Leslie F. Zimmerman is the new command chaplain of Headquarters Crew TAF, Randolph AFB, Tex. He succeeds **Eugene J. Graebner,** now at Barksdale AFB, La.

Peter Bol, recently returned from duty in Little America, will soon be stationed at Port Hueneme.

Henry J. Beukema, who has been at the Naval Training Center, San Diego, since 1955, is being assigned to an aircraft carrier, the USS *Bon Homme Richard.*

Paul Tomasovic is scheduled to be assigned from Maxwell AFB, Ala., to Japan. He will succeed **Wendel F. Rex** as staff chaplain for NAMAP. **Norris T. Morton** is acting staff chaplain until Chaplain Tomasovic arrives.

Hansel Tower has been made senior chaplain of the Third Marine Division in the Far East. He served previously at the Naval Training Center, Bainbridge, Md.

A recent letter from Chaplain **Stanford E. Linzey** reflects a very ac-

Official U.S. Army Photo

Col. Mary Louise Milligan (4th from left), director of the U.S. Women's Army Corps, poses with six Burmese women, officers of the Burma Women's Army Corps during their visit to the Pentagon this year. The Burmese officers completed a five and a half months course at the U.S. Women's Army Corps Center, Fort McClellan, Ala. Along with five other Burmese women, these officers will form the nucleus of the Women's Army Corps of Burma.

tive group of United Fellowship of Protestants at Camp Hauge, Okinawa. Field trips every month and special dinner meetings, sometimes held jointly with other UFP groups in the 3rd Marine Division, bear some relation to an all-time-high chapel attendance this spring.

Members send a monthly newsletter to their friends and churches all over the U.S. As a result, one church is planning to sponsor an orphan at the "Airen-En" orphanage at Yonabaru, Okinawa.

Air Force Chaplain **Carroll Anderson** reports from Hickam Field, Hawaii, that the staff of voluntary Sunday school teachers in the Hickam Protestant Sunday school numbers 140, and the enrollment of pupils is 1500, with an average Sunday attendance of more than 1200 children.

Military and civilian spiritual leaders united in Philadelphia May 5 to celebrate USO-Armed Forces Religious Emphasis Day. Service men and women, guests of the USO, came to the city from military installations of four states. Some 50 churches and synagogues were hosts to about 5000 of them at worship services, luncheons, and social activities. The three

German-American Friendship Week was inaugurated at Headquarters, 8th Infantry Division, Goeppingen, Germany, on Sunday, 28 April, 1957, by the Rev. Dr. Ludwig Heieck, who preached in the chapel that morning. Dr. Heieck is instructor in religion in the Hohenstaufen Gymnasium in Goeppingen. The service was conducted by the division chaplain, Herman J. Kregel.

Chiefs of Chaplains served on the planning committee and participated in services throughout the day.

The first service in the new post chapel at Branch U.S. Disciplinary Barracks, Lompoc, Calif., was held on Easter. Post Chaplain is **John J. Nagle.**

Charles S. Pigott of San Diego Naval Training Center, plays a leading role in the organization of one of the city's newest churches. After conducting 9:30 A.M. chapel services, Chaplain Pigott goes to the Pacific Beach Masonic Hall to officiate at 11:00 A.M. services for the embryonic Pilgrim Congregational Church. He will continue to serve until a permanent pastor is chosen. The new church, formed by Pacific Beach residents, is only several months old.

Chaplain **Carl S. Ledbetter,** Executive Office, Sixth Army, participated in groundbreaking ceremonies for the new $190,000 Regimental Chapel at Fort Lewis, Washington.

A visitation program under the direction of Chaplain **David K. Shelton** was launched recently in the Tachikawa Air Base area. Under this program each person and family living on, or assigned to, the base will be visited by one of the eight chaplains. Commanders and chaplains will work together on family problems, the provost marshal informing chaplains of any emergencies in the homes. The Base Chaplain at Tachikawa is **Norris T. Morton.**

Volunteers and the staff of the Mount Alto VA Hospital, Washington, D.C., recently transformed an old quonset hut into a modern chapel. It is the first chapel there since the VA bought the hospital 37 years ago. Services are conducted by Chaplains **John F. Lambrides, John P. Murphy,** and **Chaim Williamowsky.**

The April issue of *Catholic Digest* carried an article on Army Chief of Chaplains **Patrick J. Ryan.**

The reopening of the Dutt Road Chapel at Fort George Meade on May 5 marked the completion of the Second U.S. Army Chapel Improvement Program, initiated in 1954 to modernize and refurnish 43 chapels in the Second Army area.

Samuel D. Maloney (1st Lt., USAFR) is now pulling his first tour of active duty as a chaplain. During World War II he served in the Air Force as pilot and airplane commander of a B-24. Now, as a rated pilot in the chaplaincy, he is doubly a "sky pilot."

In civilian life, Maloney is professor of Bible and religion at Davidson College, N.C.

Army Chaplain **T. L. Doyle** (Meth.) died on March 6.

Army Chaplain **John W. Lind** (Am. Bapt.), recently with 852 AAA Bn (Missile), died April 3, 1957.

The wife of Army Chaplain **Paul H. Maurer** (Cong. Christian) died May 1, 1957, at Fitzsimons Army Hospital, Denver, Colo. Her death occurred one day after Maurer retired after 20 years of service.

INTERNATIONAL

The UN's Population Commission reports that between 1951 and 1955 the **world's** population increased by 172 million persons, or approximately the number of people in the U.S. today, or four times that of the population of France.

Probably the shortest Easter sunrise service on record was held this

Seen at the Annual Convention of the Military Chaplains Association, May 7, 1957, at the Sherman Hotel, Chicago, are (left to right) Carl Stockholm, chairman of the Citizens Committee of the Association; Col. William J. Reiss, chaplain of the Fifth U.S. Army; Adm. Arleigh Burke, Chief of Naval Operations and luncheon speaker; and R. A. Edward B. Harp, Jr., Chief of Naval Chaplains.

Official U.S. Army Photo

Official U.S. Navy Photo

Two U.S. Navy chaplains paid homage recently to Australian servicemen who lost their lives around the globe.

Stopping off at Sydney, Australia, on their return from the Antarctic aboard the USS *Curtiss* (AV-4), the ship's chaplain, Lt. Roger L. Crabtree and Lt. Cdr. Peter Bol, chaplain of the Mobile Construction Battalion (Special), who wintered in the Antarctic, paid a visit to the Anzac Memorial in Hyde Park.

The monument, an imposing structure that towers above the trees, was erected to the memory of Australians who were killed in all the wars. Inside the memorial, the circular well of marble reminds one of Napoleon's tomb. Its center is dominated by a figure arched across a knight's blade.

university as dean of graduate studies. The Ford Foundation has made a grant of $500,000 toward the operating budget for the next two years.

Millicent Todd Bingham recently gave to **Amherst College** her collection of 900 manuscript poems, letters, and notes of Emily Dickinson. Mrs. Bingham is the daughter of Mabel Loomis Todd, original editor and publisher of Miss Dickinson's poetry.

Wittenberg College (United Lutheran) in Springfield, Ohio, recently dedicated its unique new $1,550,000 library and chapel as a symbol of the partnership between Christianity and culture.

The General Commission on Chaplains and Armed Forces Personnel

Represents the Following Member Denominations

Advent Christian Church

African Methodist Episcopal Church

African Methodist Episcopal Zion Church

American Baptist Convention

Associate Reformed Presbyterian Church

Baptist General Conference of America

Christian Methodist Episcopal Church

Christian Reformed Church

Church of God (Anderson, Ind.)

Church of the Nazarene

Churches of God in North America

Congregational Christian Churches

Cumberland Presbyterian Church

Disciples of Christ

Evangelical Congregational Church

Evangelical Mission Covenant Church of America

Evangelical and Reformed Church

The Evangelical United Brethren Church

Free Methodist Church of North America

The Methodist Church

Moravian Church (Southern Province)

National Baptist Convention of America

National Baptist Convention, U.S.A., Inc.

North American Baptist General Conference

Presbyterian Church in the U.S.

The Presbyterian Church, U.S.A.

Primitive Methodist Church, U.S.A.

The Protestant Episcopal Church

Reformed Church in America

The Salvation Army

Seventh-day Adventists

Seventh Day Baptist General Conference

Unitarian Churches

The United Free Will Baptist Church

United Brethren in Christ

United Presbyterian Church of North America

Wesleyan Methodist Church of America